

11238
Foxe, J.
A most breefe
manner of Instruction, to
the principles of Christian
Religion.

By J. F.

Psal. 34.

*Come ye children, and I will teach
you the feare of the Lord.*

1. Peter. 3. 11.

*Let euerie one be ready to render an
account of his Faith.*



Printed by

Imprinted at London by
Hugh Singleton.

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To the christan Reader, grace and peate in Christe.

Foxe, J.

11238



He short memories and dull wits,
of many to conceiue & remem-
ber, the most briete & short sum
of Christian Religiō, hath mo-
ued me to doo this worke; and
that because I see & perceiue by daily prooffe
and experience, that all meanes and waies as-
saied, yet hardlie we can preuaile to settle, or
beate into the heads and hearts of youth, so
necessarie a matter, as is the instruction to
right vnderstanding of the principles of Reli-
gion.

I haue heere therfore according to my capa-
citic and small skill, drawne out a few questi-
ons, with Aunsweres annexed and adioined,
verie fitte for the simpler sorte, both of
youth and age, that are so long and harde to
learne. That it greeneth my heart to thinke
howe carelesse and heedlesse, many, bothe
young and olde be in so needfull a matter, as
concernes their saluation.

But the cause of so small effect taken of

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many

To the Christian Reader.

many, is this, partly by the negligence both of Parentes and their youth, both children and seruautes, the Parents slacknesse in sending them to the Ministers; and theyr carelesnesse when they doo come, and heedlesse hearts in hearing and regarding; and theyr mindlesnesse when the Ministers endeavour is in the best and plainest manner bestowed among them.

And therefore, I praye God styrre vp the Magistrates hartes to haue more care of this so waighy a matter. And to see their articles concerning this point better executed and put in practise; as well for carelesse and heedlesse, and mindlesse youth, and ignoraunt aged persons; as for negligent Parentes, and Ministers, for the instruction of the one, and discharge of the other.

Thine in the Lord.

I. F.

A very breefe manner of Instruc-
tion, to the principles of Religion.

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Question.

WHat meaneth this woord, *Catechisme*?

Answer.

It is as much as to say, a Christian In-
struction.

Q. What is the cheefe part of a Christian
mans duetie?

A. To knowe God.

Q. By what meanes may we best knowe
God?

A. By his worde, and by his workes.

Q. By what meanes, is Gods will best made
knowne vnto vs?

A. By these two parts of his word, name-
lie, the Lawe and the Gospell.

Q. What learnest thou by the Lawe?

A. I learne three thinges.

Q. Which be they?

A. First, I learne my miserable, wretched
and wofull estate, and my corrupt and
most dampnable condicion by nature.

Secondly, I learne thereby, both what

A.iii.

Gods

Gods will is I should doe, and what I ought to doe. And what Gods will is I should not doe, and so, what I ought not to doe.

Thirdly, I am thereby taught, to flie to Christ for my saluation. Because I see nothing but condemnation in the Law, and the dexteritie, and righteousnesse thereof. And this is the summe and effect of Gods Lawe in generall.

Q. Shew mee then the breefe sum of Gods Lawe in speciall?

A. You meane the commaundements of almightie God, that he gaue vnto Moses in the mount.

Q. Yea the same, how many be there?

A. There be ten commaundements.

Q. If you can, I pray you declare them?

A. Yes that I can, they be the same which God spake in the xx. Chapter of Exodus, saying: Heare O Israel, I am the Lord thy God, that brought thee out of the land of Egypt, out of the house of bondage.

1. Thou shalt haue none other Gods but mee.

2. Thou shalt not make to thy selfe any grauen

grauen Image, nor the lykenesse of any thing that is in heauen aboue, or in the earth beneath, nor in the waters vnder the earth, thou shalt not bowe downe to them nor worship them, for I the Lord thy God am a gealous God, and visite the sinnes of the fathers vpon the chyldren, to the third and fourth generatiō of them that hate mee: & shew mercie vnto thousandes, in them that loue mee and keepe my commaundments.

3. Thou shalt not take the name of the Lord thy God in vaine, for the Lord will not holde him guiltlesse that taketh his name in vaine.

4. Remember thou keepe holy the Sabbath day: sixe daies shalt thou labour & do all that thou hast to do, but the seuenth day is the Sabbath of the Lord thy God, in it thou shalt do no manner of worke, thou and thy sonne, and thy daughter, thy man seruant, and thy maide seruant: thy cattaille, & the straunger that is within thy gates. For in sixe dayes the Lord made heauen and earth, the sea and all that in them is, and rested the seuenth day,

Amiii.

where

wherfore the Lord blessed the seuenth day
and hallowed it.

5. Honour thy Father and thy Mother,
that thy dayes may be long in the lande,
which the Lord thy God giueth thee.

6. Thou shalt doo no murder.

7. Thou shalt not commit adulterie.

8. Thou shalt not steale.

9. Thou shalt not beare false witnesse a-
gainst thy neighbour.

10. Thou shalt not couet thy neighbors
house, thou shalt not couet thy neighbors
wife, nor his seruaunt, nor his maide, nor
his ore, nor his asse, nor any thing that is
his.

Q. How many Tables be there in these ten
commaundements?

A. There be two Tables.

Q. How many commaundements are there
in the first Table?

A. There be seoure.

Q. How many in the second Table?

A. There be five.

Q. How many of these are commaunded
to be done, and how many are forbidden not
to be done?

A. There

A. There be two commaundements to be doone: and eight forbidden to be done.

Q. Which be they that be commaunded to be done, and which not to be done?

A. The 4. and 5. commaunded to be done, The 1. 2. 3. of the first Table, And the 6. 7. 8. 9. 10. of the second Table not to be done.

Q. Rehearse them?

A. 1. The fourth and last commaundement of the first Table, is commaunded to be done, namely: Remember thou keepe holie the Sabbath day, &c.

2. So is the first commaundement, being the first of the second Table, namelie: Honour thy Father and thy Mother, &c.

3. All the rest are forbidden, and are discerned by these notes or tytles. As

4. Thou shalt { 1. Haue none }
 2. Not } As in the
 3. Do no }

First Table, three forbidden.

thou shalt { 1. Haue none other Gods, &c.
 2. Not make to thy selfe any graven Image, &c.
 3. Not take the name of y^e Lord, &c.

Second

In the second Table, five forbidden.

4. 6. Doe no murder.

5. 7. Commit no adulterie.

6. 8. Steale not.

7. 9. Beare no false witness, &c.

8. 10. Couet not thy neighbours house,
nor his wife, &c.

Q. So thou seest how fewe God commaunds
to doo?

A. Yea, and yet we doe them not. And
how many forbidden, &c. and yet we doe
them.

Q. But what learnest thou by this?

A. I learne and see hereby, two speciall
things to be remembred.

1. first Gods fatherlie care, loue & good-
nesse towarde vs, in both warning vs,
and teaching of vs: Both what he would
haue done, and what he would not haue
done. What we should doe, and what we
should not doe.

2. Secondly againe, I see first how fraile
and vntoward we are, either to doe that
he commaundeth, or to forbear that hee
forbiddeth: such is our corrupt and infir-
m state and naughtie nature, and euill in-
clined

clined disposition.

Q. Then thou hast profited something hereby.

A. Yea, I thanke God I know and haue learned, both how graciously and mercifullie God hath dealt with vs in this, and all other his holy Scriptures. And how far we are from doing his holy will, and how prone, ready, and foreward we are to do the contrarie: euen our owne will and heart lusts and delights. And yet by this meanes I hope hereafter by Gods grace, to be put in minde & remembrance to haue more care to do Gods will, and lesse delight in mine owne will, then euer I had before.

Q. God graunt it to thee and vs all, to haue such grace for Christes sake.

A. Amen.

Q. Seeing we be in such a dangerous state of dampnation, what meanes haue we to obtaine Gods mercie and pardon for our sinnes?

A. Onely by faith in Christ Iesus.

Q. And nothing else but faith?

A. No, no other thing but faith in Christ, ioynd with true repentance & Christian
loue

loue & charity. And then folowes a zelous minde to the truth, and a hartty and an vnfeined purpose to amend, whatsoeuer is amisse befoze God and man, &c.

2. Rehearse the sum and effect of that faith, perticularly and distinctly.

A. 1. I beleue in God y^e Father almighty, maker of heauen and earth.

2. And in Iesus Christ his onely sonne our Lord, which was cōceiued by the holy Ghost, borne of the Virgin Marie, suffered vnder Pontius Pilate, was crucified dead and buried.

3. He descended into hell.

4. The third day he rose againe from the dead.

5. He ascended into heauen, and sitteth on the right hand of God y^e Father almighty.

6. From thence he shall come to iudge the quicke and the dead.

7. I beleue in the holie Ghost.

8. The holie Catholique Church.

9. The Communion of Saintes.

10. The forgiuenesse of sinnes.

11. The resurrection of the body.

12. And the lyfe euerlasting.

Q. How

Q. How many Articles be there?

A. Twelue.

Q. Howe many partes is the Creede to be deuided into?

A. Into thre in generall.

1. As to God the Father and our creation, by him.

2. To God the sonne, and our redemption in him.

3. To God the holy Ghost, & our sanctification and regeneration & new birth in him.

Q. Is there any moe diuisions vsed?

A. Yea, by some two other.

Q. VVhich be they?

A. 1. One of the Cotholique Church, and the Communion of Saintes.

2. The other of these thre Articles, specially to be noted, as the sum, comfort, and effect of all our faith, &c.

And they be {
1 The forgiuenes of sinnes,
2 The resurreccion of y body.
3 And the life euerlasting.

Q. Are these the cheefe partes of our Creede or Articles of our Faith, both generall, speciall and perticular?

A. Yea,

A. Yea, this is the summe of our faith in the blessed Trinity, our creation, redemption, and sanctification, and regeneration, and new birth wrought by Gods spirite, in the hearts of euerie faithfull creature, of the true Church of Christ.

Q. How is this Faith obtained, encreased, and established?

A. By three speciall meanes.

1. By our humble and heartie Prayer to God.

2. By hearing of the word, and receiuing of the Sacraments.

3. By the working of Gods holy spirit in our hearts, in hearing of the same word, & receiuing of the same Sacraments, &c.

Q. What is the cheefest prayer, to obtaine all thinges at Gods hand by?

A. The same which Christ hath taught vs, saying: when you pray, pray on this manner, &c. *Luk. 11.*

O Our Father which art in Heauen.

1. Halowed be thy name.

2. Thy kingdome come.

3. Thy will be done in earth as it is in heauen.

4. Giue

4. Giue vs this day our dayly bread. &c.

5. And forgiue vs our trespases as wee forgiue. &c.

6. And lead vs not into temptation.

But deliuer vs from euill. &c.

2. How many partes are contained in the prayer.

A. There be thre partes in generall.

- 1. The p̄face.
- 2. Sixe petition.
- 3. The conclusion.

But two partes speciall, &c.

1. The p̄face is, Our Father wick art in heauen.

2. The sixe petitions, be deuided into two partes in speciall.

The fyrst containeth thre petitions.

The 1. cōtaining
y glorie of God.

The second cōtaineth other thre petitions.

The 2 cōtaining
y necessity of mē.

The fyrst thre be,

- 1. Hallowed be thy name.
- 2. Thy kingdom come.
- 3. Thy will be done in earth, as it is in heauē.

This consernes the glorie of God.

The

The other three,

1. 4. Giue vs this day
our daylie bread.
2. 5. And forgiue vs our
trespasses, as we for-
giue them that, &c.
3. 6. And leade vs not
into temptation, &c.

These concernes the necessity of men.

Q. Then I perceiue this beginning, Our Fa-
ther which art in heauē : is but a preface or an
entrance into the prayer, or a preparing Gods
care and our heartes therevnto, And so the
end but a conclusion, yeelding all power and
glorie to God?

A. You saye verie truelie.

Q. I see also, that you vnderstand both,
what thou speakest, and also what thou pray-
est for?

A. Yea, that I doe I thanke God, & I giue
you thanks also, for your frendly and
Christian endeuour. And the Lord giue
me grace to vse this prayer and all other,
a right. And so hartelie, reuerently, faith-
fully, and vnfeinedly, as may be to Gods
glorie and my comfort.

Q. Amen. The Lord graunt it to all men, &c.

FINIS.

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Hoxe, J.